

Rhode Island HERALD

Noah's Ark

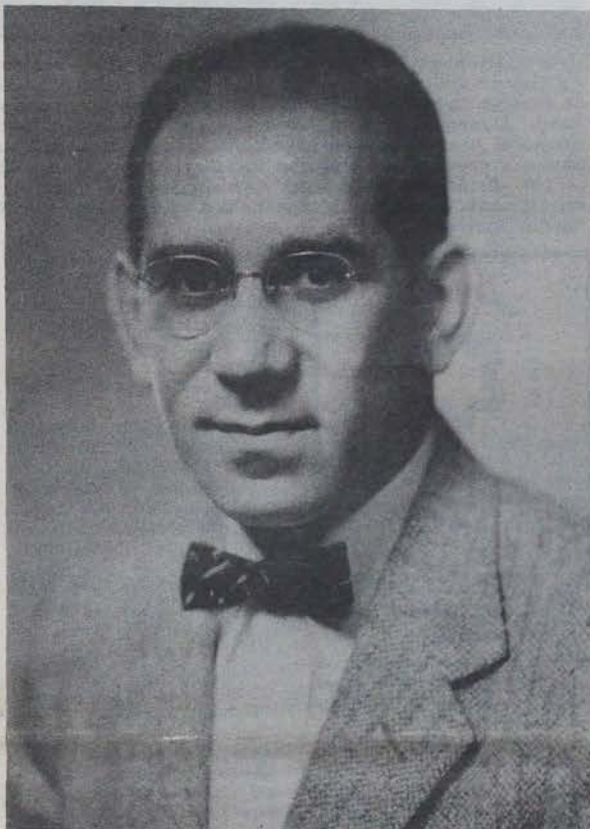
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Dr. Charles Potter, 1908-1970.

Dr. Charles Potter:

A Man To Remember, A Name To Carry On

...I started going to Dr. Potter 47 years ago and he delivered all 3 of my children. I will always remember him coming into the hospital room wearing his sneakers and his smiling face, plus his gentle manner.

He was the greatest, not only as a Dr., but as a kind, caring human being. I still miss him!

—Mrs. Bertha Potenza
Providence

by Karen J. Burstein

Community response to the December 10, 1970 murder of Dr. Charles Potter was tremendous. That evening's Providence performance of the Boston Symphony Orchestra was even dedicated to the memory of this remarkable man.

"I didn't go [to the symphony], of course," explained Dr. Potter's widow, Mrs. Lillian Potter Goldstein. "The community was so shocked; the whole theater knew what had happened that day. One of my friends went backstage and asked the conductor, Michael Tilson Thomas, to do something...I suppose in the schools you'd make it a moment of silence. He called Boston at intermission — this actually happened — and asked his bosses if he could dedicate the performance...That is the kind of hu-

man interest and community response that took place."

Nineteen years later, the community is still interested, and still responding.

Dr. Potter's reputation as an obstetrician and gynecologist developed largely through Planned Parenthood of Rhode Island (PPRI), where he was Medical Director from 1948 until 1959. His commitment extended far beyond that prestigious position, however. First serving on the PPRI (then called the RI Birth Control League) Clinic Committee in 1938, Dr. Potter went on to become Chairman of the Clinic Committee in 1942, and Chairman of the Medical Advisory Committee in 1957. During WWII, Dr. Potter was one of two doctors who kept the clinic in operation. Throughout his career, he maintained a private prac-

tice. Dr. Potter was instrumental in raising the quality of women's health care by making yearly pelvic exams, pap smears and breast examinations standard policy. In 1967 he was awarded the Margaret Sanger Medallion for his faithful and progressive commitment to PPRI.

Community appreciation continues. In October 1988, *The Charles Potter Memorial Fund* was established. It was brought to life as a result of the generosity of friends, colleagues, and patients of Dr. Potter. In September 1989, PPRI intends to name its new Point Street building in the memory of that fine and gentle man. (This Memorial Fund should not be confused with the *Potter Fund*, which was established at the time of his death, and earmarked for educational purposes.)

It all started in October 1988, during the opening reception of the new building. "At that time there was no mention of it being named after Charlie Potter. It was just in the back of our minds," Mrs. Goldstein said.

Using a 150 name list from a 1969 cocktail party she had hosted, Mrs. Goldstein began soliciting friends

(continued on back page)

Portuguese President Pays Historic Visit To Touro Synagogue

by Michael Fink

Among the big Newport events of Sunday, June 25, the oil spill and the toast to the Discoveries stones at Brenton Point, a more intimate rendezvous took place. President Mario Soares took time and a detour from the day's parade route to pay an historic visit to the Touro Synagogue.

I was there as witness and also played my own small part in the hour-long drama.

Touro, a national shrine, first and oldest synagogue in the country, makes a very fine impression as you enter its gates. Colonial English in architectural style, it haunts you with a proud spiritual quality. It tilts eastward to face Jerusalem. George Washington entered this domain and put in writing his guarantee of religious freedom in the new land — "to bigotry no sanction." The little congregation to whom he pledged and penned his promise started out as 15 wandering families of Portuguese refugees from the Inquisition. They had fled the northern fastnesses of the mainland above Lisbon.

In the Portuguese village of Castel de Vide earlier in the spring, President Soares had declared that Jewish mapmakers made possible the Great Discoveries — a scientific pursuit of geographic truth. He grieved for the purge of Jews that depleted forever the intellectual life of his country. In the presence of the Israeli ambassador and representatives of the "New Christians" — secret Jews who practice behind closed

shutters, he apologized publicly for the Inquisition. He invited his audience to come out and renew their faith openly.

I visited Castel de Vide in the week following the discourse and spoke of the Touro as a link among us. I said it to the Count of Botelho, the mayor of the town, and a group of journalists — as well as to the "New Christian" community.

When President Soares laid out his plans for a visit to Rhode Island, he sent a message to me via the Count and the editors of the *Providence Portuguese American Journal*. He wanted to step into Touro. I phoned Bernard Kusnitz, president and historian of the synagogue. He composed an official invitation on Touro stationery. We faxed it to Lisbon.

Thus, among secret service guards, and consuls and diplomats in dark suits, Bernie and I in straw Panama hats against the strong Sunday sun met the President's plane at the old Hillsgrove, that deco facade across from T.F. Green. We rode in his motorcade of limos to Fall River and on to Newport. There we received him, his wife and his translator, upon the pew where George Washington had sat two centuries ago.

I addressed a few words. I said, we American Jews are spiritually Portuguese. Portuguese people have ties of family and ritual to the great Jewish culture that once flourished in Portugal. We are brothers today, here. Rabbi Chaim Shapiro cited "the connection between our ancient roots." As



Left to right: Mike Fink, Bernard Kusnitz, translator, President and Mrs. Soares.

chronicler, Mr. Kusnitz listed the Portuguese names of the founders. "Pacheco, Mendez, Gomez, Costa, Henriquez, Cardoso, Rodrigues, Alvarez..." He referred to Portuguese consul de Sousa Mendes who in World War II issued exit visas to refugees fleeing occupied France, so that they might survive in neutral Portugal. This tragic hero died in disgrace and poverty in Salazar's Portugal. But President Soares posthumously restored his diplomatic rank, to honor his memory. "Through his strength of character and boldness of idea, history will link President Soares to such men as the first President

of the United States, and the Righteous Gentiles of our time."

Without written notes, Mario Soares talked, through his interpreter, about his "humble and modest" declaration in Castel de Vide. He compared his own pain as a victim of political tyranny to the sufferings of the Jews. He urged upon us tolerance and fairness in all areas of human experience. The Jews lived insecurely in the high mountainous ridges between Portugal and Spain, poised on the roof of the world. In his own time of exile and uncertainty, he determined naturally to speak out about their fate. Mario Soares looks out contemplatively, with a

melancholy mien. He described the Jewish philosopher Spinoza as the interpreter of the Portuguese Renaissance. He drew a parallel between the beauty and dignity of Touro, which impressed and refreshed him, and the tiny restored hidden synagogue of Castel de Vide.

After the crowded throngs and dazzling open spaces, the band music and statuary, Touro must have created a charmed, still, simple moment for the President of Portugal. I thought of the isolation of that country during the war, both geographical and political. Oddly, the solitude (continued on back page)

Local News

Congregation Sons Of Jacob

Friday, July 7 — 4 days in the new month of Tammuz. Candlelighting is at 8:07 p.m. Minchah service, 8:15 p.m.

Saturday, July 8 — 5 days in Tammuz. The Torah reading is P'Korah. There is a regular Maftir. Morning services are at 8:30 a.m. Kiddush follows, and today is Ethics of the Fathers #4. The Minchah service is at 8 p.m., followed by the Third Meal with Zimnots (songs). Maariv will follow at 8:55 p.m. Havdalah is at 9:10 p.m. and the Sabbath ends today at 9:05 p.m.

Sunday, July 9 — Morning

Touro Fraternal

Touro Fraternal Association is attempting to learn the whereabouts of Tina Aron, sister-in-law of the late Leo E. Blumen who died in Waterbury, Ct., on February 24, 1988. It also seeks the whereabouts of Joyce T. Abrams, former wife of Leonard R. Abrams who died on May 26, 1987. They should contact this association at P.O. Box 3562, Cranston, R.I. 02910 or phone (401) 785-0066.

Retraction

Page 3, Thursday, June 29 issue "B'nai B'rith Plantations Scholarship."

There is no July 24 cookout as previously mentioned.

The public is invited at 7:30 p.m. for a performance of song and dance by the delegation of B'nai B'rith youth organization.

For further information, contact Sandra Waldman at 861-0888.

services are at 7:45 a.m. The Minchah services for the entire week are at 8:10 p.m. Morning services for Monday and Thursday are at 6:30 a.m., and for Tuesday, Wednesday, and Friday at 6:45 a.m.

The Month Of Tammuz

The seventeenth of Tammuz, which this year falls on July 20, marks the day on which the Babylonian army made the first break in the wall of ancient Jerusalem. It was the beginning of the end of the First Jewish Commonwealth. It led to the loss of a homeland and the exile for the Jewish people. That is why this day, the Fast of the 17th Day of Tammuz, was declared a Fast day. The fast is unlike the fast for Yom Kippur. It is not a 24-hour fast, rather a sunrise to sundown fast. Eating is permitted until 2 to 3 hours before sunrise.

On this 17th day of Tammuz the walls of Jerusalem were broken into, leading to the destruction of the Second Temple in 70 C.E. According to tradition, on this day, also, the Tablets of the Ten Commandments were broken. The fast of the 17th of Tammuz begins the "three weeks" of mourning which concludes on the ninth of Av with Tishah Be-Av.

The congregation invites and urges everyone to attend services. Don't take a vacation from G-d. Transportation will be delightfully provided by calling the synagogue - 274-5260 or Mr. Dave Friedman at 438-5220. This invitation is to everyone and not only members of the synagogue.

Congregation Ohave Shalom

Services this Friday evening will be at 8:10 p.m. Saturday morning there will be a Kiddush following services which begin at 9 a.m. Saturday. On Saturday afternoon Rabbi Jacobs will give his Mishnah class at 7:15 p.m. Mincha is at 8 p.m. followed by the Third Sabbath Meal. Ma-ariv is at 9 p.m. Havdalah is at 9:10 p.m.

Rabbi Jacobs will begin his beginning Talmud Class on July 12 at 8:30 p.m.

There will be a regular schedule of services this coming week.

Morning — Sunday, 7:45 a.m.; Monday and Thursday, 6:40 a.m.; Tuesday, Wednesday and Friday, 6:50 a.m. Evenings — 8:10 p.m. (when possible).

Rabbi Jacobs is available for tutoring in all areas of Judaica. Just call 724-3552 for information.

Chevra Acknowledges Berman And Pepper

Rabbi Abraham Jakubowicz, the acting chairman of the Chevra Kadisha of Rhode Island, at a recent meeting of the group, expressed the appreciation of the organization to Samuel Berman and Sanford Pepper on their Aliyah to Israel. In his remarks Jakubowicz noted, "for the past ten years these two individuals have been at the forefront of handling all the details to assure that the Chevra would be of maximum service to the community whenever needed. No matter the hour, they were there to maintain the highest standard of care in accordance with Halacha. They will truly be missed."

The Chevra Kadisha of Rhode Island is comprised of men and women who serve as "Misaskim," the individuals who take care of the pre-burial rituals and preparations for the Jewish deceased of our State. Their services are provided to Rhode Island's two Jewish Funeral homes, Max Sugarman Memorial Chapel and Mount Sinai Memorial Chapel, as well as to synagogues in the area upon their request.

Outdoor Concert Held At Temple Shalom



On a picture-perfect evening in June, tenants of the Shalom Apartments gathered with their relatives and friends to enjoy an outdoor band concert performed by the Palestine Shrine Band. Arranged by the Shalom Tenants Association and sponsored by Shalom Apartments, the concert was held on Shalom's grounds, abutting the Pawtuxet River. Over 100 people attended the concert, which was followed by refreshments. We're hoping to make this an annual event. Let the fun continue!

- Travel to the mountain top home of Issak Tavior, a concert pianist — enjoy a musical interlude while absorbing a breathtaking view of Galilee.

Visit:

- The newly opened Herodian Mansions.

- The artist village of Ein Hod — explore the unusual galleries and the exceptional Janco Dada Museum — meet members of the artists' community.

- The Mane Katz Museum and the charming Takotin Museum.

- The Helena Rubinstein Pavilion — Museum of Tel Aviv — Dr. Michael Levine, its chief curator, will brief you on the "state of the arts" in Israel.

- Stop at the Bezalel Academy — tour the departments of Photography, Gold and Silversmithing and Environmental Design.

- Depart for Bet Hatfutsoth — world renowned Museum of the Diaspora — audio visual displays depicting Jewish life throughout the Diaspora.

- Ascend to Mt. Scopus and the Mt. of Olives — panoramic view of Jerusalem.

- Enjoy an unsinkable swim in the Dead Sea.

The tour includes:

- Roundtrip flights via El Al Israel Airlines from Boston to Tel Aviv based on the Restricted Apex airfare.

- Roundtrip group transfers and portage between airport and hotels.

- 13 nights Deluxe and First Class hotel accommodations in twin bedded rooms with private bath as follows:

- Jerusalem, Sheraton Plaza Hotel; Haifa, Dan Carmel Hotel; Tel Aviv, Dan Hotel.

- Full Israeli breakfast daily, two Shabbat dinners, dinner at the Richter Gallery, farewell dinner, reception at the Siebenberg Home and Museum.

- Eight days of sightseeing by private air conditioned motorcoaches with the services of licensed English speaking guides.

- Service charges as imposed by hotels and Entrance fees to all sites per itinerary.

- Personal portfolio and flight bag.

The trip is limited to the first 40 who register. Payment is requested by August 15. For further information please contact Susan Popper at 861-8800.

Temple Am David

Schedule Of Services

Friday, July 7, 6:15 p.m.; Saturday, July 8, 9:30 a.m.; Sunday, July 9, 8:15 p.m.

Schedule of daily services: Mondays and Thursdays, 6:45 a.m., 6:15 p.m.; Tuesdays, Wednesdays, Fridays, 7 a.m., 6:15 p.m.; Sundays and holidays, 8:15 p.m.



"The Arts Of Israel" Trip

Join friends from the Center on a JCCRI sponsored trip to Israel leaving on October 25. The trip will feature "The Arts of Israel" and will be personally escorted by Selma Klitzner.

- Meet Fran Alpert, archaeologist — professional seminar detailing the amazing excavations at the Western Wall.

- Attend a reception in the evening at the home of Miriam and Theo Siebenberg.

- Meet with Nili Friedman, a well-known ceramicist, in her home.

It's Our 1 Year Anniversary!!
on the East Side of Providence

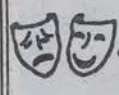
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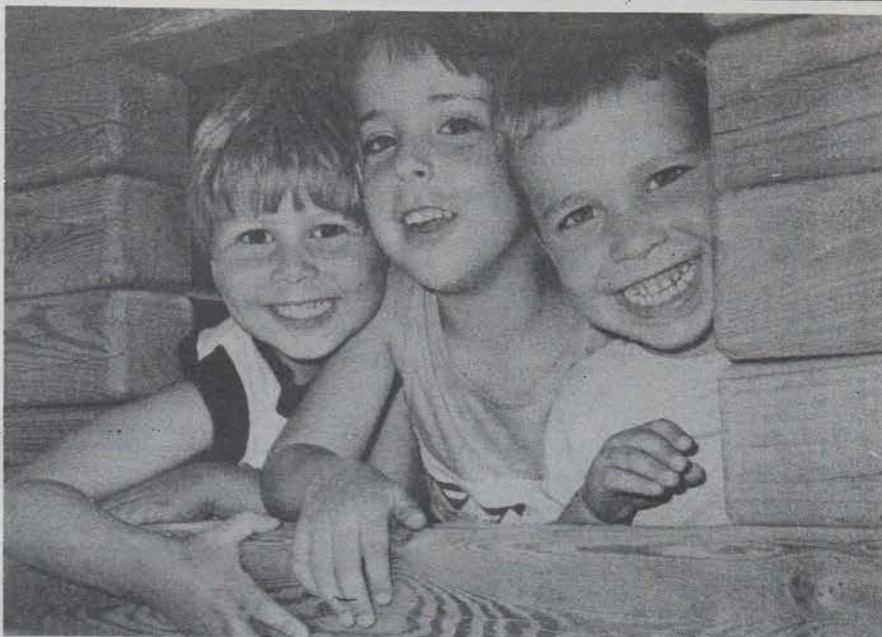
A Day In The Life Of Camp

by Karen J. Burstein

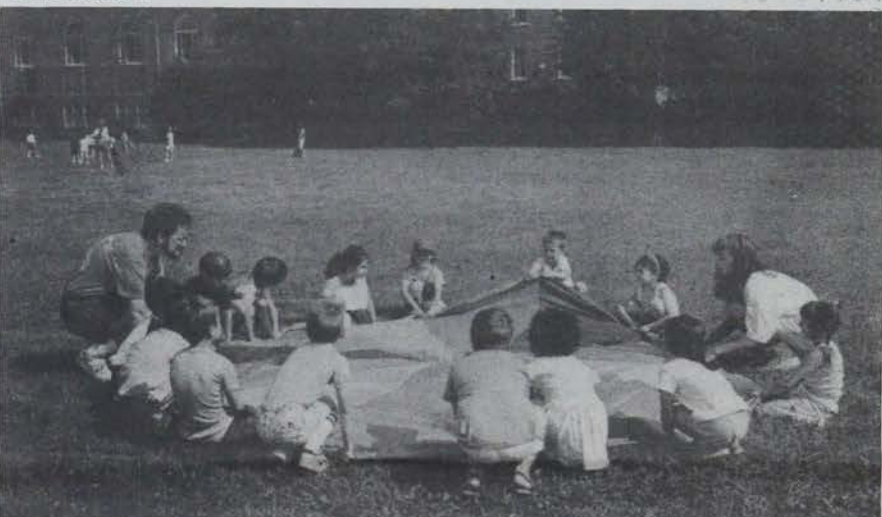
The JCCRI's Summer Day Camp in Providence is in full swing! There are a variety of camps for kids age 2 1/2 - 15 years old. And things to do...? Well, I'll tell you, there's plenty! From pottery to tennis to drama to soccer, these happy campers are sure kept busy!

The morning of July 3rd was what summer is supposed to be...sun, birds, frisbees, and, of course, the occasional scraped knee (camp wouldn't be camp without 'em). And if, like on July 4th, the sun happened to take a raincheck from the sky, these kids and counselors would find a substitute, no problem.

But that wasn't the case the day I visited. So, here are some photos of FUN IN THE SUN!



Here's looking at you, kids! Watermelon Patchers (L to R) Alex Groag, Daniel Greenberg, and Jeffrey Smith from Camp Yeladim.



Creative parachuting by the Deep Dark Caves (yes, they named themselves) of Camp Haverim.



Good morning, sunshine! Time for flag raising.



C.I.T.s, just hanging around.



Elsie and the Moos (yes, they named themselves too) taking a dip.

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Opinion

Why Judaism Flourishes

by Jacob Neusner

No religion in the world exceeds in power and success within its social entity the power and success of Judaism within the Jewish people. If you ask, how many religions have the record that the Jewish religion has, you cannot list many. For how many religions have continued from the most ancient times to the present, in stable and cogent form from beginning to end, as has Judaism? The Pentateuch (the written Torah), which took shape around 450 B.C.E., continues to be revered and read, and its pattern for interpreting what happens to us, whether people know it or not, continues to shape our view of the world.

Not only so, but that view — that Judaism — has sustained the Jewish people in the most frightful circumstances. We who have survived the mass murder of the Jewish people have unanimously decided we wish to be Jews, we wish to have and help a Jewish state, we wish to remain what we were before. Do you think that is a supine or an obvious decision to make? After what happened to us in Europe, would it not have been perfectly natural to say, "Never again! I want out!" But that is not what we said. We said, "Never again! I want in!"

What explains the amazing success of Judaism through the centuries, reaching its climax in the stunning triumph of that same Judaism in our own day? For few other religions have endured in coherent form for so long, and few other religions have sustained small and weak and often harassed and abused and oppressed and hated groups, such as the Jews have been in times past and in our own day?

Christianity in all its diversity controls half the world, Islam, the other half; no one ever persecuted Shinto, and Buddhism is a mass religion. List all the religions of

humanity, large and small, and you find none that has found its place in the social world that Judaism has made for itself, and, among them all, none has the record that Judaism has written for itself: a record of making people want to continue to be, after the world had tried to make them no longer be.

But we wonder why the system persisted as paradigmatic and why its structure proved definitive long. The reason is that, from the formation of the Torah in 450 onward, the whole, the original Judaism, which to begin with answered the question of exile and restoration, continued to teach the Jews to see themselves within that original pattern. With the continuing authority of the Torah in Israel, the experience to which it originally constituted a profound and systematic response was recapitulated, age after age, through the reading and authoritative exegesis of the original Scripture that preserved and portrayed it: "Your descendants will be aliens living in a land that is not theirs . . . but I will punish that nation whose slaves they are, and after that they shall come out with great possessions" (Gen. 15:13-14). The long-term reason for the persistence of the priests' Judaism as the self-evidently valid explanation of Israel's life derives from two facts.

First, the Scriptures themselves retained their authority. But that begs the question. For the reason does not account for the continuing assent to, acknowledgment as authoritative of, those Scriptures.

The second reason that the Judaic system devised in the Pentateuch by the priests retained its power of self-evidence is that that system, in its basic structure addressed, but also created, a continuing and chronic social fact of Israel's life.

So long as the people perceived the world in such a way as to make urgent the question that Scripture framed and answered, Scripture enjoyed that power of persuasion beyond all need for argument that imparted to it the self-evident status of God's revealed will to Israel. And that interval lasted for a very long time — to our own day. But Scripture gained its own authority, independent of the circumstance of society. The priests' paradigm — for the priests were the ones who created the Torah as we know it — therefore imposed itself even in situations in which its fundamental premises hardly pertained.

Accordingly, it is the fact that when the world imposed upon Jewry questions of a different order, then Jews would go in search of new answers and even different answers. But even then, a great many Jews continued to envision the world through that

original perspective created in the aftermath of destruction and restoration, that is, to see the world as a gift instead of a given, themselves as chosen for a life of special suffering but also special reward.

And the Judaism of Holocaust and Redemption — destruction of the Jews of Europe linked as a cause for the formation of the Jewish state, the State of Israel — fits quite neatly into the pentateuchal paradigm — more comfortably, in fact, than other Judaisms of a more classical character! For here we have exile in its most brutal form, mass murder, followed by restoration in its most concrete and real form in all of the history of the Jews, an actual return to the Land of Israel and rebuilding of the State of Israel. Indeed, in any age but this one, the power of the paradigm might be subject to dispute; but in the twentieth century, it enjoys the status of self-evident truth: fact.

I therefore see two reasons for the perennial power of the priests' system and perspective. One is that the generative tension, precipitated by the interpretation of the Jews' life as exile and return, that had formed the critical center of the Torah of Moses persisted. Therefore the urgent question answered by the Torah retained its original character and definition — and the self-evidently valid answer — read in the synagogue every Sabbath morning, as well as on Monday and on Thursday — retained its relevance.

With the persistent problem renewing, generation after generation, that same resentment, the product of a memory of loss and restoration joined to the recognition, in the here and now, of the danger of a further loss, the priests' authoritative answer would not lose its power to persist and to persuade. But the other is that people saw what was not always there, because through the Torah of Moses they were taught to.

That is why the second of the two reasons — the one explaining the long-term power of the Judaic system of the Priests to shape the world-view and way of life of the Israel addressed by that Judaism — is the more important: the question answered by the Five Books of Moses persisted at the center of the national life and remained, if chronic, also urgent.

The answer provided by the Pentateuch therefore retained its self-evident importance. The question persisted, to be sure, because Scripture kept reminding people to ask that question, to see the world as the world was described, in Scripture's mythic terms, out of the perception of the experience of exile and return. To those troubled by the question of

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English By Numbers

by Sara Levin

I sat at the dining room table in the small apartment, flipping madly through an English-Russian dictionary, trying to find the Russian word for "cuticle." The dictionary was old and, alas, "cuticle" was nowhere to be found. I turned to the woman next to me and, using sign language and broken English, explained to her the definition she needed. She understood, and we continued with our translation of a manicurist's textbook.

An everyday problem? No, translating the manicurist's text was only one of the situations I encountered as an English tutor for a family of Jewish emigres from the USSR. My four months spent as a volunteer tutor with Jewish Family Services in Seattle, Washington were mind-opening and rewarding, and a challenge to both my native English and my Russian language skills, and to my knowledge and perspective of life as an American.

On my first visit to the Lackchakov family's small apartment, I knew only that I had volunteered to help a Jewish family, who had recently emigrated from the city of Tashkent, with their English skills, and to welcome them to America.

I was greeted at the door by Zina, a smiling woman in her mid-forties, who let me in and in strained English said "Hello, how are you." I spent that first evening sitting on the sofa surrounded by Zina, her 17-year-old daughter, Ida, and her husband, Robert, speaking mostly in Russian, and some broken English, with some effort. I tried to find out how long they'd been here, how much English they knew, and to explain that I was a student, taking time off from school, living in Seattle. They were happy that I could speak some Russian, and listened as I told them about my travels to the Soviet Union last summer. I

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The Betrayal Of Soviet Jews

by Avraham Weiss

Avraham Weiss is National Chairman of the Center for Russian Jewry and the Student Struggle for Soviet Jewry. He is rabbi of the Hebrew Institute of Riverdale and Assistant Professor of Judaic Studies at Stern College, Yeshiva University.

Rabbi Weiss recently returned from the Soviet Union where he participated in an emigration conference in Moscow (May 17-19), and gave the keynote address at a cultural conference held in Riga (May 21-22). Both gatherings were "firsts" in modern Soviet Jewish history.

The most potent tool in the arsenal of the Soviet Jewry movement is in deep trouble. The Jackson-Vanik Amendment which links trade benefits for communist countries with freer emigration, may soon be waived. On June 15, several members of Congress introduced for the first time a non-binding resolution declaring that Congress will support easing trade limits "at such time as the president has received appropriate assurances that the Soviet government is firmly on a course toward sustained high levels of emigration." A signal that they feel the time is ripe for a waiver.

The legislators took their lead from the National Conference on Soviet Jewry which, two days before, urged similar action. Congress cannot be expected to do more than American Jews demand.

The legislators were snowballed. The NCSJ vote contravenes the wishes of Soviet Jews and does not reflect a consensus in the Jewish community here.

In a Moscow "freedom of movement" legal seminar which I attended on May 17-19, a seminar undertaken with potential danger for its organizers, speaker after speaker expressed an utter lack of faith in Soviet promises. In a document distributed at the conference, the activists stated:

"We appeal to Congress and the American Government to refrain from waiving Jackson-Vanik until all our demands are fulfilled."

They listed their conditions in a May 25 letter to President Bush:

1. Exit visas, immediately, for all "secrecy" refuseniks who did not work in secrecy jobs for more than three or five years.

2. To solve immediately, within three months, the exit problems of all members of the "poor relatives group" [those denied parental consent to emigrate] and for their receipt of exit visas.

3. The amount of Jewish emigration must not be less than 60,000 people per year.

4. A new emigration law should be in successful practice for one year."

In what can only be considered a betrayal of Soviet Jews, the NCSJ rejected the refuseniks' demands. It did not ask as a pre-condition for waiver that a new Soviet emigration law be codified; that it be successfully implemented for a one-year period; and that there be a resolution of the problems of secrecy, and "poor relatives" within a specific time period. The position of the "establishment" NCSJ — a non membership organization with key contacts in Washington — is opposed by the two "grassroots" national Soviet Jewry organizations.

I cast one of three dissenting votes at the NCSJ conference. During the deliberations, I saw images of those heroic Soviet Jews with whom I spoke at the Moscow emigration conference and at the Jewish cultural conference in Riga two days later:

Images . . . of refuseniks rejecting the theory that a waiver now on the Amendment is an incentive for more Soviet Jewish emigration. The Kremlin, they argued, has already been granted concessions such as the White House assent to a 1991 international human rights conference in Moscow.

Images . . . of refuseniks dismissing the notion that the waiver could always be reversed after a year as prescribed in the Amendment. Once waived, they maintained, it might never be changed. Their concern is legitimate. After Jackson-Vanik was waived for Rumania it remained that way for 13 years, despite Bucharest's terrible human rights record. Large American corporations eager for Soviet trade would expend huge resources to block a reversal.

Images . . . of refuseniks emphasizing that Kremlin assurances alone are not enough to waive the Amendment. For the refuseniks, the only assurance is a Soviet law which allows emigration to be enforceable, standardized and sustained at

(Continued on page 11)

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Candlelighting

July 7, 1989

8:02 p.m.

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Hassenfeld Will Be Missed



Stephen D. Hassenfeld, chairman and chief executive officer of Hasbro, Inc., died on June 25, 1989.

Mr. Hassenfeld, 47, was hospitalized five weeks ago at Columbia Presbyterian Hospital in New York City and died of pneumonia and cardiac arrest.

Acknowledged internationally as a gifted leader in sales, marketing, and finance, Mr. Hassenfeld joined the company in 1964. He was named executive vice president of marketing and elected to the board of directors in 1968. In 1974, he became president and had been chairman since 1980.

Heralded in the toy industry as one of the few innovators, Mr. Hassenfeld is widely credited with creating the modern toy company and has built Hasbro into the world's largest toy manufacturer.

Mr. Hassenfeld's compassionate concern for children inspired him

to create the Hasbro Children's Foundation, which is dedicated to improving the quality of life for children throughout the world. This was his way of recognizing the important role children played in the success of Hasbro, Inc.

A socially aware benefactor whose generosity and empathy earned him the respect of fellow Rhode Islanders and the nation, Hassenfeld served the community on the Board of Governors of the Rhode Island Commodores and as a dedicated member of the Southeast region of the National Conference of Christians and Jews. At the time of his death, Mr. Hassenfeld was also a fellow of Brandeis University and has served a number of civic and charitable institutions including the American Jewish Joint Distribution Committee, the Jewish Federation of Rhode Island, the United Way of Southeastern Rhode Island, the Corporation of the Rhode Island Hospital, and the Corporation of the Rhode Island Philharmonic Orchestra.

Mr. Hassenfeld received honorary doctorate degrees from Rhode Island College, Bryant College, Providence College, Roger Williams College, and Western New England College, and was thrice named a gold award winner of the *Wall Street Journal* Transcript's Executive of the Year.

He was the recipient, along with his brother, of both the National Humanitarian Award presented by the National Jewish Hospital and the Humanitarian of the Year Award from the Rhode Island Big Brothers Association. Mr. Hassenfeld also received the Golden Plate Award presented by the American Academy of Achievement.

Mr. Hassenfeld was an active member of the Young Presidents' Organization, a director of the Jerusalem Foundation, and also a member of the Board of Governors of the American Stock Exchange, the Board of Directors of the Bank of Boston, the Board of Trustees of the Johns Hopkins University, and of the School of Advanced International Studies of the Johns Hopkins Universities.

Mr. Hassenfeld is survived by his mother, Sylvia Kay Hassenfeld; his brother, Alan; and sister-in-law, Vivien; his sister, Ellen Block; and brother-in-law, Ronald Block; and their children, Laurie, Michael and Susie, all of Chicago.

Temple Emanu-El and its Judaica Museum have the distinction of being featured on the "July" page in the 1989-90 United Synagogue of America Art/Engagement Calendar. The calendar spotlights unique items of Judaic art from congregations across the country. The Emanu-El piece is a one-of-a-kind hand fashioned sterling silver mezuzah created by Ilya Schor, a Twentieth Century master of Judaic art. This mezuzah is from the permanent art objects on display in Emanu-El's museum.

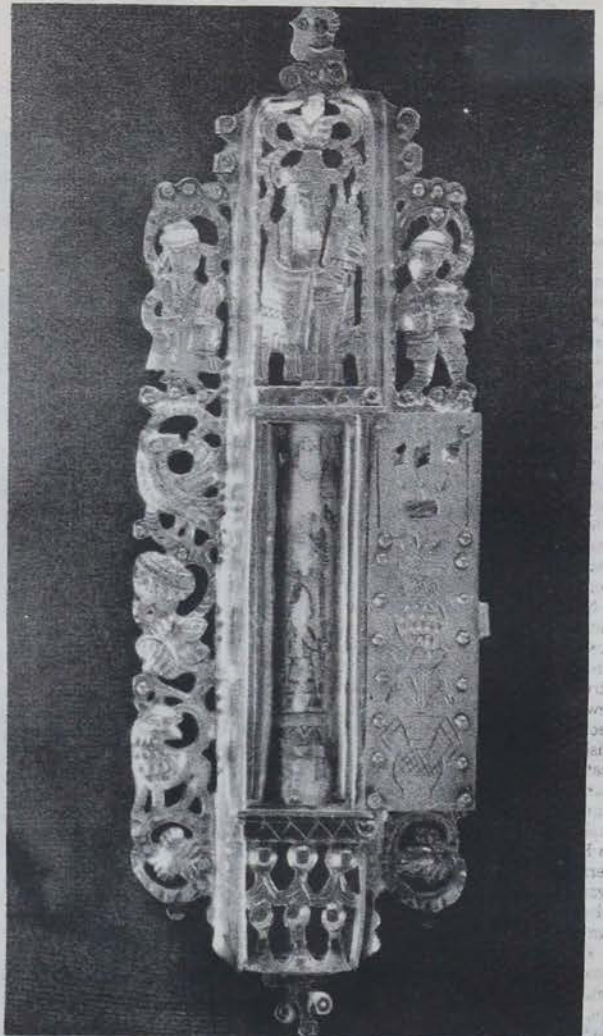
Ilya Schor's unusual mezuzah is heavily carved with figures representing a Hasid embracing the Torah, flanked by a boy and a girl. The parchment inside the silver case is illuminated with pictures of Hasidim. The door of the mezuzah opens to reveal this magnificent highly decorated scroll, on which the first two paragraphs of the Shema readings were hand written by a scribe, or "sofer." One of the names of God, "Shaddai" is inscribed on the back.

A mezuzah on the doorpost of a Jewish home reminds its inhabitants that the home is more than a physical residence; it is a miniature sanctuary possessing spiritual qualities. The mezuzah's presence at the entryway suggests that there are proper ways to behave inside the home and in the world at large, as well.

Ilya Schor was born in Poland in 1904. He studied in Warsaw and Paris and settled in the United States in 1941. He gained his reputation as an outstanding artist for his religious art objects made of silver, particularly those relating to the Hasidic Jews and Jewish life in Eastern Europe. He was also well known for his book illustrations, as in his friend Abraham Joshua Heschel's volume, *The Sabbath*. Having received worldwide acclaim since his death, his work appears in the permanent collections of the Metropolitan Museum of Art and in the Jewish Museum, both in New York City. His works are also cherished in synagogues and in private collections.

This masterful piece of art sculpture was purchased from the artist in New York for Temple Emanu-El's Museum in 1958 by Natalie Percelay, the founding Curator of the Museum. It was subsequently donated to the Museum in memory of Saul Feinberg by a group of his friends. Shirley Kestenman, the current

Temple Emanu-El Mezuzah Featured In Calendar



Curator of Temple Emanu-El's Museum, has indicated that the Temple is proud to possess an Ilya Schor original and is honored to have this mezuzah pictured in the United Synagogue Art Calendar. The Museum is open for viewing by appointment. Copies of the

United Synagogue Art Calendar with this and many other outstanding treasures of Judaica displayed, along with ideas for enhancing Jewish practice in the home, are available through the Temple Emanu-El Gift Shop.

Temple Torat Yisrael

New Slate Of Officers
Elected; Ira Jay Fleisher
Installed As President

At the annual congregational meeting held on June 6, 1989, the following officers were elected to the Executive Committee:

Recording Secretary, Ed Antin; Corresponding Secretary, Evelyn Nussenzeld; Assistant Treasurer, George Ildis; Treasurer, Stephen Sirota; Vice President Programming, Roberta Gilstein; Vice President Membership, Marc Davis; Vice President Ways and Means, Hope Pearlman; Vice President Finance, Barry Gilstein; President, Ira Jay Fleisher.

The following individuals were elected to the Board of Trustees: Term ending 1990, Sid Silverman; term ending 1991, Dorothy Prosnitz, Helene Weissman; term ending 1992, Eric Dansicker; term ending 1992, Stephen Shapiro, Syd Cohen, and Meryl Wolf.

On June 16, 1989, Rabbi David Rosen installed the new officers and board members.

In addressing the congregation, President Ira Jay Fleisher appointed James P. Galkin to the position of Chairman of the board of trustees.

Two New Endowment Funds Established

Two new endowments were added to the list of funds at Temple Torat Yisrael. The first, the Alan Gertsacov Endowment Fund, was established by his wife, Karel, and sons, Adam, Seth, Marc, and Daniel in Alan's memory. The proceeds of this fund will be used to benefit the congregation and its members through special programs and/or needs.

The second fund, the Hyman H. and Rosa G. Galkin Endowment Fund, was announced by James P. Galkin, past president and new chairman of the board of trustees. The fund, established by the children and grandchildren of Mr. and Mrs. Galkin in their honor, will be used to benefit congregational needs.

Temple Torat Yisrael is presently accepting donations to these new endowment funds.

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Social Events

Lafferty Writes Prizewinning Essay

by Sandra Silva

Robert Lafferty, a thirteen-year-old student at the Congregation B'nai Israel Hebrew School in Woonsocket, has received the 1989 Plantations - Roger Williams Lodge B'nai B'rith Award for his essay, "The Jewish Character That I Would Like To Have Dinner With". Robert chose Anne Frank as the subject of his essay.

"I chose Anne Frank because she was a teenager living in a very different time," he explains. "I can go out whenever I want and I think it would be interesting to talk to her about what it was like not being able to move freely in the outside world."

Mrs. Lafferty, who is a teacher, said she was very surprised when Robert was notified as the winner of the award.

"He came to me one day and asked for a stamp. Later, when I asked him what it was for, he told me that he was entering this contest. Well, I said that I would proofread the essay for him before he mailed it in and he told me that he had already mailed it. I was upset that we hadn't had a chance to go over it together but when we were told that he had won, I apologized. It's kind of hard," she acknowledges, "when you're a mother, and a teacher, to realize that sometimes your kids do better on their own."

Mr. Lafferty remembers that he was, "Very surprised and very

proud of him. I think I was most proud," he continues, "when he read his essay at the installation [at the Annual Meeting of the Bureau of Jewish Education of Rhode Island]."

"I was very nervous," Robert remembers. "I was worried that I would trip over a chair but I made it up to the [podium] okay."

"I'm very involved in theatre," he explains, "and while I was waiting for my turn, I kept thinking about what I was going to do. In theatre, every show has an opening act. I thought that if I just read my essay there would be something missing and I began to think about what to say. When the time came, I said that we have a small community in Woonsocket and that I was very proud to represent it and, that even though the community is small, it has a lot of spirit. Then, I read my essay as if I was reading it in front of all my friends."

When asked where he would take Anne Frank if he could have her with him for one entire day, he replied: "To the Newport mansions and then to Rocky Point." He said he would like to share all the beauty of Newport with her during the daytime and that in the evening, "I would take her to someplace like Rocky Point, an amusement park, where there is great excitement and the freedom to move around."

Below is Robert's essay, as presented at the Annual Meeting of

the Bureau of Jewish Education of Rhode Island.

The Jewish Character That I Would Like To Have Dinner With

by Robert M. Lafferty

The Jewish character that I would like to have dinner with is Anne Frank. The reason I picked her is because, I would find it interesting to know what it was like to remain perfectly still day after day so that they wouldn't be discovered. Myself being a teenager I would want to know what it was like having no ties to the outside world, to anyone. I sometimes wonder what she must have been thinking when she said, "Despite all that has happened, I still believe that all people are good." After everything she went through, for her to believe this she must have had great faith in God.

I also wonder what it must have been like to be uncovered by the very same people you trusted. If it had been my family, I don't know whether I would have been able not to go crazy knowing that millions of my people were being killed all over Europe, and that the Nazis could have come breaking down the door, and taken you away from your loved ones. She had great courage to live like that day after day.

So the next time that I get upset because I have to go to Hebrew School, again, I will remember not only Anne Frank, but the hundreds of thousands of children that died because they were Jewish. They had no chance for a Jewish education.

Tarecos Announce Birth

Mr. and Mrs. Joseph Tareco announce the birth of their second child, a daughter Andrea Lauren. Maternal grandparents are Mr. and Mrs. Samuel Jarcho of Providence. Maternal great-grandmother is Minnie Perlman of Providence. Paternal grandparents are Mr. and Mrs. Joseph Tareco, Jr. of Orange City, Florida.

Copies of the *Herald* are available from:
Barney's on East Avenue, Pawtucket
East Side Pharmacy on Hope Street, Providence
Hall's Drug on Elm Grove Avenue, Providence

Ehrens-Garner



The wedding of Alisa Rae Ehrens of Greenwich, Connecticut, to Richard Adam Garner of Portchester, New York, took place at 6 p.m. on Sunday, May 25, 1989, at Temple Emanu-El in Providence. The reception was also held at Temple Emanu-El.

The bride is the daughter of Mr. and Mrs. Leonard C. Mandell of Palm Beach Gardens, Florida and Seekonk, Massachusetts, and of Mr. and Mrs. Richard L. Ehrens of Warwick, Rhode Island. The groom is the son of Mr. and Mrs. Milton Gasoi of DelRay Beach, Florida.

The bride, who was given in marriage by her father, wore a gown of white raw silk, fashioned with a sabrina neckline, adorned with Alencon lace and imported pearls, bearing a chapel length train. Her bridal bouquet was a cascade of white roses, white freesia and white baby's breath centered with silk cymbidium orchids with a garland of variegated ivy.

Susan F. Ehrens, wearing peach chiffon and carrying a cascade bouquet of miniature carnations, peach freesia, peach roses and pink baby's breath, served as maid of honor for her sister.

Bridesmaids were: Karen Ehrens, sister-in-law of the bride; Holly Rothenich; JoAnn Abrahams, sister of the groom; and Cindy Spector.

Serving as best man was Scott Shapiro. Ushers were: Alan Ehrens, brother of the bride; Steven Torkel; Alex Abrahams, brother-in-law of the groom; and Larry Wekselblatt.

The bride, a 1985 graduate of Boston University, holds a Bachelor of Science in Marketing. The groom holds a Bachelor of Arts in Psychology from the State University of New York at Albany and is currently studying for a Masters in Industrial Organizational Psychology at Columbia University.

After a wedding trip to Bermuda, the couple will reside in Westchester, New York.

Goldmans Announce Birth

Mr. and Mrs. James Ian Goldman of Lincoln announce the birth of their daughter, Samantha Jill, born May 19, 1989.

Maternal grandparents are Mr. and Mrs. Jack A. Jessel, Jr. of Providence. Her paternal grandmother is Mrs. Seymour M. Goldman of Cranston, R.I.

Social Seniors Of Warwick

The installation of officers for the Social Seniors of Warwick for 1989-1990 was held Sunday, June 25 at the Ramada Inn.

Norma Shorin was installing officer. The presidium of presidents are Simon Churney and Tobia Y. Siegel. Mildred Schlefer will be installed at a later date. Installed as First Vice President and Program Chairperson, Faye Schachter; Second Vice President and Membership Chairperson, Martha Sonion; Treasurer, Sara Greene; Recording Secretary, Esther Labowsky; Corresponding Secretary and Telephone Squad Chairperson, Dorothy Gailey; Publicity chairperson, Ettis Raphael; Sunshine chairperson, Estelle Miller; Visiting the Sick, Fritzie Bezan. The benediction was given by Dr. Philip Goldfarb, Chaplain.

On July 11 members will go on a Boston Harbor cruise.

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Around Town

by Dorothea Snyder

Sun, sun and more sun hovered steadfastly over the three-day Narragansett Art Festival. Cool ocean winds eased the beating heat of Ol' Sol's rays.

It was a complete sun-out compared to last year's wash-out on the Festival's last day when artists were forced to shut down early morn'.

Visitors took their time browsing and talking with the 75 East Coast artists exhibiting.

Art lovers came from places as close by as shaded porches just around the corner and as faraway as the western part of Canada.

Commenting on his first visit to South County, Daniel Hertz of Calgary said, "It's wonderful to see arts flourishing in a sports-oriented culture."



Her watercolor wears a yellow ribbon! Straw-hatted Carole Berren Cohen stands by her winning scene of that familiar domicile facing the sea at Narragansett Beach.



Nate and Teddie Katz stop by Sister Joel Zarotiadou's array of oils. Teddie studies painting with the artist exhibitor.

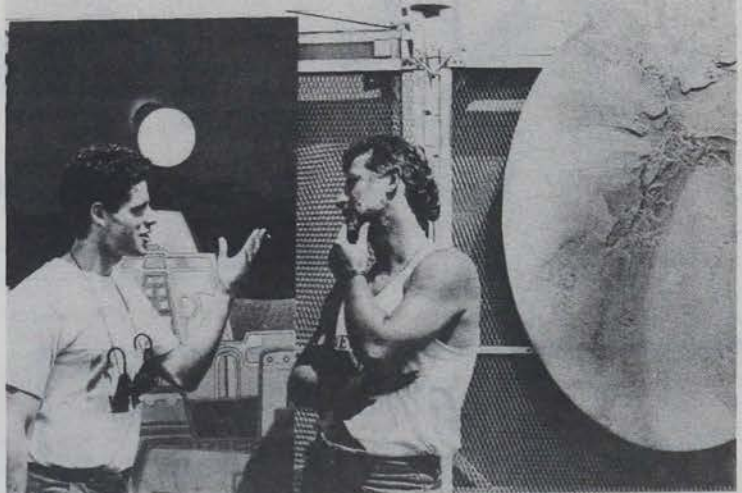


Watercolorist John Westcott turns his attention to this cute young fella' on wheels.



Photos by Dorothea Snyder

Art By-The-Sea



A visitor to the Narragansett Art Festival from his home in Calgary, Daniel Hertz, left, raps with Miami artist Salvatore Adamo Scalisi.



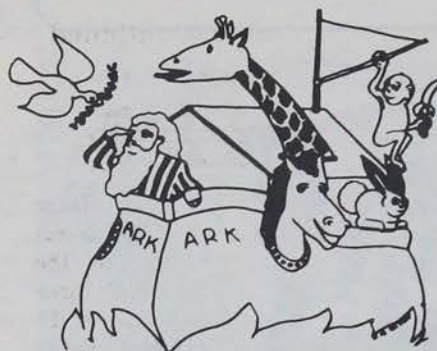
Fascinating three-dimensional forms that shine in the noontime sun are the creations of metal sculptor Barr Jozwicki.



Salty breezes whisper over Velta Beauregard's soft seascapes.



Manny Seiden indicates to his wife Beverly the Harry Benson painting that caught his eye.



NOAH'S ARK

A newspaper for Jewish children

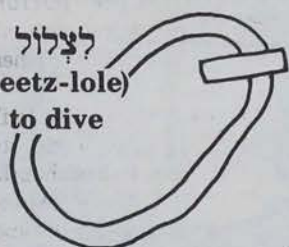
VOL. XI, No. 10

SUMMER, 1989 / IVAR-SIVAN-TAMMUZ-AV, 5749

מלוני

(Me-lo-nee) – My Dictionary

לצלול
(leetz-lole)
to dive



לזרוק
(leez-roke)
to throw



לקפוץ
(leek-foatz)
to jump



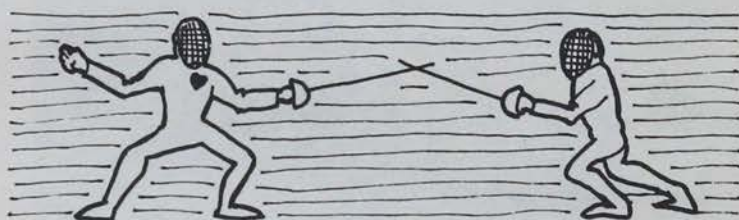
לשחות
(leese-chote)
to swim



להכות
(l'hah-kote)
to hit



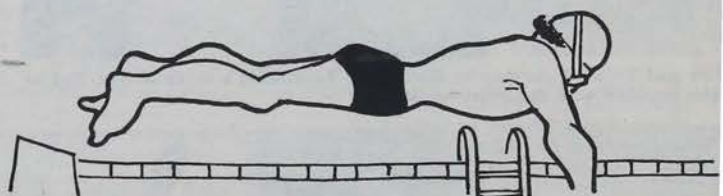
Happy Bar Mitzvah, Maccabiah!



The 13th World Maccabiah Games, the Bar Mitzvah Maccabiah, will take place this summer. The Maccabiah is a worldwide sports event, a lot like the Olympics. The main difference is that the event is always held in Israel, and all of the athletes are Jews!

The first Maccabiah was held in 1932, when Israel was still called Palestine. The "Maccabiah Stadium," built north of Tel Aviv, was finished the night before the games! Twenty-five thousand people packed into the 5000-seat stadium for the Games' Opening Ceremonies. Four hundred athletes came from 17 countries!

The second Maccabiah was held in 1935, as war was approaching in Europe. About 1,350 athletes from 28 countries came to the Maccabiah. Many countries sent more people than they really needed, just to get them out of Europe in time. Many athletes stayed in Palestine after the Games. Because of the Holocaust and the hard times ahead, 15 years passed before another Maccabiah was held.



Then, in 1950, the Maccabiah Games returned. Many athletes had been killed in the Holocaust, but still 800 athletes from 19 countries came to the new State of Israel for the Third Maccabiah. Missing were Jews from Poland, Germany, Yugoslavia, Romania, Hungary, Bulgaria, and Czechoslovakia - countries whose Jewish communities were wiped out during the Holocaust.

Since then, every four years, another Maccabiah has been held. Jews from all over the world participate. Many had already earned Olympic medals and others would go on to win them at later Olympics. One of the greatest Jewish athletes of all time, swimmer Mark Spitz, won four gold medals at the Maccabiah when he was only 15-years-old. He later won seven gold medals at the 1972 Olympics!

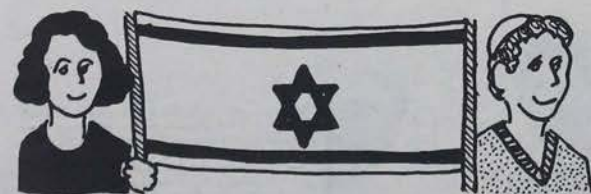
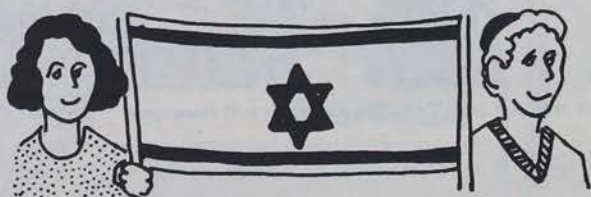
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מה ההבדלים?


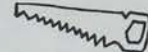










(Mah Hah-hehv-deh-leem)

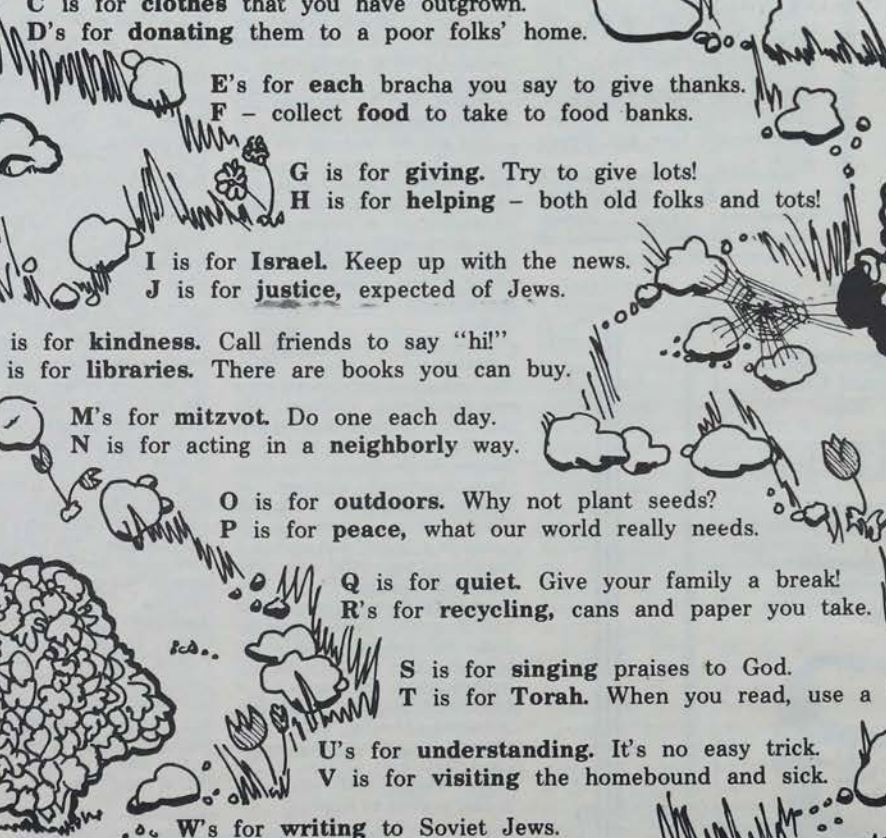
What Are The Differences?

Can you find five differences between these two pictures?



The kippah, shirt, blouse, flag poles, and boy's hair are different.

 -  +  - ITE + 
 - SE +  - OW +  - N +  - OIN +
 - RED +  - OS + 4 - FR +
 - ZE +  - EL +  - H =



A's for good **attitude** - something you'll need.
B is for **books**. Teach someone to read.

C is for **clothes** that you have outgrown.
D's for **donating** them to a poor folks' home.

E's for **each** bracha you say to give thanks.
F - collect **food** to take to food banks.

G is for **giving**. Try to give lots!
H is for **helping** - both old folks and tots!

I is for **Israel**. Keep up with the news.
J is for **justice**, expected of Jews.

K is for **kindness**. Call friends to say "hi!"
L is for **libraries**. There are books you can buy.

M's for **mitzvot**. Do one each day.
N is for acting in a **neighborly** way.

O is for **outdoors**. Why not plant seeds?
P is for **peace**, what our world really needs.

Q is for **quiet**. Give your family a break!
R's for **recycling**, cans and paper you take.

S is for **singing** praises to God.
T is for **Torah**. When you read, use a "yad."

U's for **understanding**. It's no easy trick.
V is for **visiting** the homebound and sick.

W's for **writing** to Soviet Jews.
X is for "**x-tras**", whatever you choose.

Y is for **YOU!** Give these mitzvot your best.
Z - remember to do them with **zip** and with **zest!**

This year's Maccabiah will also introduce the world to some of its finest Jewish athletes. The Games are expected to be the biggest and best yet! If your family will be in Israel July 3-13, 1989, be sure to include the Maccabiah Games for an event you'll never forget!

Answer To Rebus

Seesaw - saw + kite - ite +
goose - se + down - ow + note
- n + violi - oin + thread -
red + toys - os + four - ir +
made - ze + yell - el + hive -
h = "Seek good, not evil, that
you may live;" (Amos 5:4)

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and Debbie Israel Dubin,
Publishers/Editors**
Nachman, Illustrations
Goldie Knobler, Mickey Brodsky
Miriam Israel, Ada Dubin, and
Bernard Dubin, Circulation

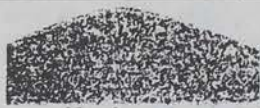
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Obituaries



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Benjamin Cohen, both of Baltimore; a sister, Victoria Khadr of Ashdod, Israel; and 10 grandchildren. She was the sister of the late Barakat El Gamil and David El Gamil.

The funeral and burial were Friday, June 30 in Baltimore, Md. Donations in her memory may be made to Hadassah.

SIDNEY SCHAFFER

NEWPORT — Sidney Schaffer, 81, of 84 Wood Rose Court, Royal Palm Beach, Fla., owner of the former Stadium Motor Sales Co., Providence, for more than 65 years before retiring four years ago, died Friday, June 30, 1989, while visiting his daughter, Diana Lewinstein of 61 Ledge Rd. He was the husband of the late Elizabeth (Leger) Schaffer.

Born in Providence, a son of the late Hyman and Sadie Schaffer, he moved to Florida 11 years ago.

Mr. Schaffer was a member of Temple Emanu-El, the Hebrew Free Loan Association, both in Providence, and Roosevelt Masonic Lodge.

Besides his daughter, Diana Lewinstein, he leaves another daughter, Hillary Weiss of New York; a sister, Sylvia Levy of Providence, and two grandchildren.

The funeral service was held Monday, July 3, at Mount Sinai Memorial Chapel, 825 Hope St. Burial was in Lincoln Park Cemetery, Warwick.

MINNIE YOFFA

BROOKLINE, Mass. — Minnie (Arkus) Yoffa of Brookline, Mass., died in Beth Israel Hospital, Thursday, June 29, 1989. She was the wife of the late Harold H. Yoffa.

Born in Brighton, England, and educated in Boston, Minnie had been a volunteer at the Jewish Memorial Hospital in Roxbury, Mass. for many years.

She leaves her daughter, Ann Raeshel Richman, of Providence, R.I.

Funeral services were held Sunday, July 2, at the Levine Chapel, Brookline, Mass. and burial was at the Moses Mendelsohn Cemetery, West Roxbury, Mass. A memorial observance was held in Providence, Thursday, July 6 at the Richman residence, 291 Cole Ave., Providence.

Remembrances may be made to the Harold H. and Minnie Yoffa Endowment Fund, Jewish Memorial Hospital, 59 Townsend St., Roxbury, MA 02119.

UNVEILING

An unveiling will be held in memory of the late Solomon Kaplan on Sunday, July 23, 1989 at 10:30 a.m. in Lincoln Park Cemetery, Warwick. Relatives and friends are invited to attend.

UNVEILING

An unveiling will be held in memory of the late Anna Bander on Sunday, July 16, 1989, at 10 a.m. in Lincoln Park Cemetery, Warwick. Relatives and friends are invited to attend.

English

(Continued from page 4)

did make some feeble attempts at "teaching," asking them questions in English using directions and numbers.

When the topics had been sufficiently discussed and the family tired of speaking English, we went to the dinner table, which had been set as we spoke by "Babushka," Robert's mother. As we sat down to eat, memories of my summer in the USSR came flooding back. We chatted in lively Russian, enjoying our meal (a combination of Russian dishes cooked with a variety of American foods), and my plate was filled by Robert any time a sign of emptiness appeared.

I sat next to Ida, who was enthusiastic from the start of our "lessons." I knew when she first greeted me with a shy "hello," her dark eyes focused on a potential new friend, that she was brave, but still very afraid of her new life in America. She is the same age as my sister, and I felt instantly attached to her and wanted to do my best to help her.

Zina showed a good command of English grammar (the family had all been taking English for several weeks at the local community college) and a desire to speak and learn. She was often apologetic, and showed frustration at being helpless and without the skills for a job. She had worked as a "kosmetolog" in the USSR, a combination of health care and cosmetology. She was eager to learn, and to begin to take part in her new surroundings.

Robert was at first the quietest of the family (aside from the almost invisible "Babushka"), and struggled the most with English. He seemed to be both afraid to try and afraid to admit that he was scared. I tried to slowly speak to him in English, asking simple questions, but he remained shy and unresponsive.

As I left the Lackchakovs gave me, in Soviet custom, a parting gift of a bag of food. I spent my walk home feeling strong emotions of elation at a powerful new experience, and frustration at their fears and the difficulties which lay ahead of them as they began their assimilation into American culture.

Each weekly visit with the Lackchakovs was more interesting, and each brought me a new translating challenge. We would sit at the table or on the sofa and I would help them with their homework, translate a letter from their apartment manager, or explain the intricacies of English slang to them. I soon lost my status as a "guest" and became a friend, and my arrival each week was eagerly awaited. I would help clean up the dinner table and laugh with them, while Babushka did the dishes and Robert turned on the television. One night we sat and laughed about the name for a frankfurter, "hot dog," which they translated literally and found amusing. They also spoke at length about their lives as Jews in the Soviet Union, and why they wanted to come to America.

Striar JCC

The Adult Services Department of the Striar Jewish Community Center on the Fireman Campus, 445 Central Street, Stoughton, Mass., is sponsoring a barbecue for Young Singles 22-39, on Wednesday, July 19 at the Center at 6 p.m.

Members: \$6.

Non-members: \$9.

Advance prepaid registration is required by Monday, July 17. Call 341-2016 for information.

Eventually, Robert began to speak with less hesitation, still struggling, but not afraid to try. My biggest moment of pride in his progress came when, after a long period of silence and apparent frustration, he turned to me and blurted out in perfect English "Sara is very pretty today." I smiled the rest of the evening.

On Valentine's Day we had a holiday meal which included vodka and an elaborate meat dish. I would suspend my vegetarianism on the nights that I tutored, because of the difficulty in explaining to Soviets that I choose not to eat meat. That evening, I didn't quite know what type of meat I was eating, but I forced it down, winning every time Robert filled my plate. (He always thought that I didn't eat enough, no matter how much I consumed.) It wasn't until the end of the meal, when I overheard Robert on the phone discussing the dinner of "yah-zeek" that I realized that I'd eaten tongue. Sometimes it's better not to understand Russian!

The weeks went on and the Lackchakovs' language skills progressed, allowing my visits to take place mainly in English. Ida entered high school, began to make friends, study United States history and partake in the life of an American teenager.

Zina entered cosmetology school, and spent long hours trying to read her texts in English, often with my help. Robert continued to attend classes at the community college, and lost many of his fears of a new language.

I had to leave the Lackchakovs in May to return home for the summer. They were sad that I was going to be so far away, and I was sad to leave them. Their frustration at their lack of fluency hadn't completely disappeared when I left. As they became more aware of the opportunities surrounding them, they realized the time that it would take before they understood the language and culture as well as they wanted to. I would tell them "skoro, skoro," "soon, soon," when they were frustrated, and I praised their progress frequently.

As I left at the end of my final visit, Robert kissed me and demanded that I invite him to my wedding (which I insisted would be far into the future) and I hugged Ida and Zina, with tears in my eyes. They grasped my hands, looked into my eyes and said a fervent "Thank you."

If I could have, I would have stopped the world for the Lackchakovs, and given them the gift of English, jobs for Robert and Zina, and the friends that Ida desired. But that would have been cheating. Their adaptation to American culture and road to fluency is going to be long and painful. But they have already performed the most painful task: moving to a strange, far-away land, and learning so much in a few months. They are a strong, smart family, and I was proud to be a part of their lives.

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Baseball Cards

Baseball cards are the rage. Actually, they've been the rage for more years than most of us care to admit we remember.

Baseball cards are truly a preoccupation for many. The Bal Shem Tov, founder of the Chassidic movement, taught that everything we see or hear can teach us a lesson in our life as a Jew. Certainly, then, baseball cards could be a reason for introspection. For starters, one can look at the fact that the cards are an accurate record of the player's career. How many of us, famous or otherwise, keep an accurate record of those aspects of our "Jewish" career which should, in fact, be itemized? Do we give a fair amount of time to Torah study in comparison to our other pursuits? Do we give charity generously — at least the 10% which the Torah requires.

Baseball cards often have a few sentences about the highlights of the player's career. What about our Jewish career. Would we be proud to publicize those highlights?

How many times have you been "at bat" — involved with a mitzva — and how many of those times did you actually make a home run? Did you make it to second or first base, or were you tagged out for various reasons?

A statistic which is even more significant for us is RBI's. One of The Baal Shem Tov teachings was that the whole reason why a person might be born and live for 70 or 80 or 90 years is just to do one favor for another person — "Runs Brought In," so to speak. Helping someone get to homebase, spiritually or materially, is the whole reason why we exist, according to the Baal Shem Tov.

But since we don't know exactly which person it is that we're meant to help, we need to have a pretty good record of RBI's. Start working on your batting today, so you can help someone home tomorrow.

An article about baseball cards does not, of course, mean to say that collecting is a Jewish hobby. Indeed, the greatest Jewish "Hobby" of all, is to foster true *ahavat yisrael* — love of your fellow Jew — by helping him/her in any way possible.

Submitted by Rabbi Y. Laufer

Advertise in THE HERALD!

Judaism (Continued from page 4)

exile and return, that is, the chronic allegation that Israel's group-life did not constitute a given but formed a gift accorded on conditions and stipulations, then, the answer enjoyed the status of (mere) fact.

The human condition takes on heightened intensity when God cares what you eat for lunch, on the one side, but will reward you for having a boiled egg, on the other. For a small, uncertain people, captured by a vision of distant horizons, behind and ahead, a mere speck on the crowded plain of humanity, such a message bore its powerful and immediate message as a map of meaning. Israel's death and resurrection — as the Torah portrayed matters — therefore left nothing as it had been and changed everything for all time.

But the matter — central to the history of Judaism — demands yet another angle of analysis. We have to ask what was at stake and to penetrate into the deepest layers of the structure to state the issues at their most abstract and general. For the sacred persistence in the end rested on judgments found self-evidently valid in circumstances remote from the original world subject to those judgments.

Why then does the paradigm of exile and return characterize all later Judaism? Because the problems addressed and solved by the Judaism of the Five Books of Moses remained chronic long after the period of its formation, from the seventh century onward down to its closure in the time of Ezra and Nehemiah. Since that question would remain a perplexity continuing to trouble Israelites for a long time, it is not surprising that the categorical structure of the Torah's answer to it, so profound and fundamental in its character, should for its part have continued to define systems that would attract and impress people.

The Torah encapsulated, as normative and recurrent, the experience of the loss and recovery of the land and of political sovereignty. Israel because of its (in its mind) amazing experience had attained a self-consciousness that continuous existence in a single place under a long-term government denied others (and had denied Israel before 586).

There was nothing given, nothing to be merely celebrated or at least taken in the life of a nation that had ceased to be a nation on its own land and then once more had regained that (once-normal, now abnormal) condition. Judaism

took shape as the system that accounted for the death and resurrection of Israel, the Jewish people, and pointed for the source of renewed life toward sanctification now, and salvation at the end of time.

The power of all Judaisms to precipitate and then assuage resentment forms a useful point at which to conclude, because it forms a theory of the nature of religion that can be tested in the study of other religions, besides Judaism.

In psychological terms, what "religion recapitulates resentment" means is that a generation that reaches the decision to change (or to accept or to recognize the legitimacy of change) expresses resentment of its immediate setting and therefore its past, its parents, as much as it proposes to manufacture.

In political terms, the meaning of "religion recapitulates resentment" is that each Judaism addresses a political problem not taken up by any other and proposes to solve that problem. Accordingly, resentment — whether at home or in the public polity — produces resolution. The two, when joined, form a religious system, in this context, a Judaism.

The power of Judaism forms a striking contrast with the pathos of the Jewish condition. The Jews from the formation of the Pentateuch in 450 to the present day have been scattered, few in numbers, lacking a clear definition for themselves. They are not joined by a common language, though Hebrew serves in synagogues everywhere. They do not share a common set of ethnic or social or economic or political traits, though Scripture imputes to them a common identity.

They assuredly do not derive from a single, unitary history, though through Scripture they contemplate in common a single past and future. So Judaism describes what reality does not present, which is one people, with one land, one language, one faith, one destiny.

In the contrast between Judaism's perspective and the Jews' everyday circumstances, we grasp what Judaism accomplishes for the Jews. It is to make them see not what is but what ought to be, to shape their vision so that the facts of the everyday, whatever they are, conform to the structure of the faith, everywhere. Judaism makes Jews see things that no one else sees, and to see them in a way that only they find self-evident.

The Jews, diverse and scattered, called themselves "Israel" and saw

themselves as the people to whom God speaks in the Torah. Weak and subordinated, disliked because they were unlike and some times abused and even murdered because of the difference, they rejoiced in who and what they were and wanted to continue to be different and to form a distinct and important people in the world. And they always had the choice, except in the Holocaust, to be or not be a Jew, and they always chose to be Israel.

That simple fact shows the amazing power of what we call Judaism and what Judaism calls "the Torah:" to exalt the humble, to strengthen the weak, to give joy to the disappointed and hope to the disheartened, to make ordinary life holy and sacred and significant for people who, in the end, are not much different from everybody else, except that believing made them so. To take the full measure of the success of Judaism, you have to realize that, when it comes to religion, Jews really like being Jewish and do not want to be anything else.

Betrayal

(Continued from page 4)

minimally 60,000 per year. Images . . . of refuseniks assailing Soviet anti-Semitism. At the Riga cultural conference, Moscow activist Victor Koretsky stated: "Today, in the U.S.S.R., anti-Semitism has reached a higher level in society than in Germany before the Nazis came to power. In the U.S.S.R. today, anti-Semitism has pierced all levels of society and state apparatus. It is practically total." Soviet assurances on emigration are difficult to believe while anti-Semitism — often state sponsored and tolerated — spirals in the U.S.S.R.

President Bush has, so far, heeded the wishes of Soviet Jews. In a May 12 speech, he said: "Should the Soviet Union codify its emigration laws in accord with international standards and implement its new laws faithfully, I am prepared to work with Congress for a temporary waiver of the Jackson-Vanik Amendment."

Soviet Jews are counting on the President not to let them down. As I cast my dissenting vote, I thought of Leonid Stonov, who, after delivering an impassioned speech at the Moscow emigration conference, handed me a note which read: "Do not forget us." And here in Washington Jewish "leaders" were voting against Leonid and his friends.

I wondered, who in the world are these people serving? Certainly not Soviet Jews.

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Charles Potter

(continued from front page)



Facelift! Before and after photos of Planned Parenthood's new home on 111 Point Street in Providence. Inside it is light and airy, softly colored and comfortable, complete with easy chairs! This building is much roomier than their old one on Westminster Street. PPRI has been on Point Street since October, 1988.



to attend the reception and to contribute to the Capital Campaign. She recalls that "...Two hundred people came and just crowded in. They came because they believed in Planned Parenthood and I told them we wanted to mobilize all the friends of Charlie Potter. I was extremely gratified by that."

Prior to the reception, Mrs. Goldstein, who is an honorary board member at Planned Parenthood, was at the board meeting where price lists were distributed for contributor room dedications. At that time, she and her brother, Fred Kelman, decided to contribute \$10,000 to have the medical records room named in Dr. Potter's memory.

She mentioned this to another longtime board member at the reception who responded, "What do you mean? Charlie's name should be on the building." Mrs. Goldstein was dumbfounded. "Come on!" she replied, "Who's got a quarter of a million dollars? I can't do that." Her friend answered, "You're going to be surprised; his name is magic." "I'll never forget that," Mrs. Goldstein said, "His name is magic."

United Synagogue Plans Torah Institute

The United Synagogue of America will hold a Torah Institute on November 3-5, 1989, preceding the organization's Biennial Convention, which will be held November 5-9, at the Harbour Castle Westin Hotel in Toronto, Canada.

Maurice Potosky, chairman of the Institute, has announced that Dr. Morton K. Siegel, Director of the Department of Regional and Extension Activities of United Synagogue, and Rabbi Albert Lewis, President of the Rabbinical Assembly, will be the scholars-in-residence. The theme of the gathering is "The Message and Meaning of Mitzvah," and it will deal with the concept of mitzvah in classical Jewish tradition and contemporary Conservative thought.

The learning sessions, which

"I stood at the doorway of the boardroom, and like a flash I had this idea. A lot of people had given large sums of money — I'm talking \$20, 30, 40,000, and they hadn't asked for any recognition. All of a sudden it dawned on me that if I said to these people 'If you don't want to use your money for a name for yourself, how about our pooling it together and seeing if we can get enough to name the building?' "Overnight we had \$100,000, overnight!"

People continued to enthusiastically allocate their donations to the Memorial Fund. Although this pooling of monies did not bring more into PPRI, it did redirect the funds for the purpose of the commemoration.

"I've received so many twenties, fifties and hundreds from people who really can't afford it," says Mrs. Goldstein. "A friend of mine, the hardest-working woman, who's been a widow for over thirty years, sent me a check. She said she wouldn't think of not contributing, that she'd feel badly if she wasn't involved."

The fundraising has continued to this day. Mrs. Goldstein solicits friends through handwritten notes,

even enclosing handwritten, self-addressed, stamped envelopes for replies and contributions. "I just sent out 90 personal notes and so far I've gotten over 50 replies. There are probably more in the mail today. And the notes that people send back!...I've got some beautiful notes."

Mrs. Goldstein has even heard from Potter babies:

"I got a call from a young man last fall. He had seen an article in the paper on the Memorial Fund. He called Planned Parenthood and said, 'I was delivered by Dr. Potter.' They gave him my phone number and he called me up. He said to me, 'My mother was a patient of Dr. Potter's; he delivered both me and my brother and I'd like to send you a check.' Just because he remembers his mother talking about Dr. Potter! That sort of thing happens. I meet Potter babies all the time, but that was the first time a response came to the Memorial Fund unsolicited."

One of the problems Mrs. Goldstein has had to contend with is a lack of information on her late husband's patients. After Dr. Potter's death, his practice moved through a couple of hands and the records went with it. Due to confidentiality, hospital records are inaccessible. Thus, Mrs. Potter Goldstein is reaching out to the public, to inform people about the Memorial Fund so that they can be involved.

Mrs. Goldstein describes Rhode Island as a "very small town," and explains that "Charlie was known not only in this state, but also in Connecticut and Massachusetts." She hopes that, through her outreach activities, people will hear about the fund.

"We're very close to reaching our goal," explained Mrs. Goldstein. "We want to get across to the community that this is the first opportunity to memorialize Charlie Potter in the most appropriate way."

For more information on the Charles Potter Memorial Fund, contact Marsha Brown at Planned Parenthood, 421-7820.

President

(continued from front page)

compressed time. The Inquisition seems actual, recent. Books about it abound. The tight ties — though private — between Jews and Portuguese, have settled down deep here in the eastern part of our state.

How did I get so dug into the day and its issues? The publishers of the *Portuguese American Journal*, Carolina Matos and her husband, Jose Baptista, who acted as M.C. at the Fall River banquet, introduced me to the Count of Botelho in Portugal, a friend and aide of the President. They also presented me to the Duke of Braganza, pretender to the Throne — a figure somehow to me both poignant and poetic. Through an accident of travel, I had met people who set me into the center of the great events of early summer. It was fun being part of the Presidential party. But I felt bounced from one category to another. Was I a courtier and courier for the Count? A journalist for the *Portuguese-American*? A representative of the Rhode Island Jewish community for the President's entourage? Among the splendors and social factions of the day, I was ball and balloon.

Mostly, my memory is scenic and symbolic. The sea beyond the Rocks of Brenton Point — so delicate, so vulnerable to abuse. Freedom of worship, the right to live who you are — also noble and also fragile: endangered resources.

These metaphors will last in my mind. President Soares brought something to Touro and Newport. He also took something from it, besides a plaque and a medal. He shortened our sense of history and time. The past, present and future go round and round like points of a giant compass, an ancient star.

I happened to have worked with Dear Dr. Potter...I think what I always remembered best about him was his pleasant smile and cheerful greeting...I do think this Planned Parenthood Headquarters is a grand idea...While I'm 78 years old and don't have much [money] to throw around, I find I must, in some small way, remember a truly great man."

—Rita Reuter
Cranston

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